2.

AN

Assize-Sermon

Preached in the

CATHEDRAL-CHURCH

OF

St. PETER in YORK.

March the 8th. 168$\frac{5}{6}$.

Before the Right Honourable

Sir EDWARD NEVILL

AND

Sir *HENRY BEDINGFIELD*

His *Majesties* Justices of Assize

FOR THE

NORTHERN CIRCUIT.

By *CHRISTOPHER WYVILL*, Fellow of *Trinity* College in *Cambridge*, and Chaplain to His Grace the DUKE of *ORMOND*.

LONDON, Printed for *Walter Kettilby*, at the *Bishop*'s-Head in S.*Paul*'s Church-Yard, 1686.

XUM

To the Right Worſhipful

CHRISTOPHER TANCKRED, Eſq;

High Sheriff of the County

OF

YORK.

Dear Sir,

YOU Having laid upon me a neceſſity of publiſhing This Sermon, I have at laſt comply'd therewith, though I cannot conceive what could induce You to have been ſo earneſt with me in This particular, unleſs it were the deſign of its compoſure; which being to perſwade men to be true and obedient to the eſtabliſh'd Government, it might upon That account the more eaſily meet with a favourable acceptance from You, whoſe conſtant Loyalty to the Crown, and unſhaken ſtedfaſtneſs to the Church of England, *have gain'd You not only the love and eſteem of all good men,*

but the particular Favour of Your Royal Master, His Most Sacred Majesty; of which He hath given the World a sufficient instance, by continuing You High Sheriff of so large a County this Second Year, an Honour granted to few, and an Office which none can execute better.

That God Almighty may be graciously pleas'd to bless You, so as that You may still do Him and the King *more Service, is the Hearty Prayer of*

Your most Affectionate Uncle,
and Humble Servant,

CHRIS. WYVILL.

IMPRIMATUR.

Apr. 19. 1686.
Ex Ædibus Lambeth.

Jo. Battely, Reverendissimo Patri ac Dno Dno Wilhelmo Archiep. Cantuar. à Sacris Domesticis.

JUDGES xvii. 6.

In those days there was no King in Israel, but every man did that which was right in his own eyes.

WE have in this Chapter, and in the rest that follow, to the end of this book, the history of what befel the Children of *Israel* immediately after the death of *Joshua*, and of the Elders that were contemporary with him: wherein we meet with several irregularities and disorders that were then brought in amongst them; with a great corruption in their Religion, instanced in the Idolatry of *Micah*, and afterwards set up and established by the Tribe of *Dan*, which occasion'd a large Division and Schism of a long continuance; with a general depravation of their manners, exemplified in the prodigious lust of the *Gibeonites*, where we have their sin of a monstrous nature in forcing the *Levites* Concubine to death, and the punishment ensuing thereupon, inflicted by the rest of *Israel*, even to the cutting off of almost the whole Tribe of *Benjamin*: The cause of all which the Holy Ghost

hath no less than four times set down to be their want of a King: for *in those days there was no King in Israel*, no supreme Ruler that had the management of publick affairs, no Chief Governour to keep the People in mind of their duty, no setled Magistrate to take cognizance of evil doers, and to put the Laws in execution against Offenders, or to confer rewards upon them that did well: for *Joshua* was dead, in whose days we are told *they served the Lord*; and the Elders were dead, that had *known all the works of the Lord that he had done for Israel*, and by their countenance and Authority upheld things in a good posture; and the Government under the extraordinary power of particular Judges was not as yet erected. There being therefore no publick Person that had the sole power over the whole Community, then it was that *every man did that which was right in his own eyes*; by which manner of speech may be understood whatsoever disorder in the worship of God, whatsoever misdemeanour in common conversation a rude multitude without an Head to guide and govern them, might be guilty of, whatsoever distraction and confusion either in Church or State, a Nation not having a lawful Governour to support and protect it may be liable unto.

Judg. 17. 6. 18. 1. 19. 1. 21. 25.

Josh. 24. 31.

And thus much being premised by way of Introduction to the Text, from the words thus explain'd, I shall propound to your consideration, and through God's assistance endeavour to press home to all our Consciences three things;

I. The

I. The Benefits of Government.
II. The Happineſs of a Nation that hath a King.
III. The Practical influence ariſing from both.

I. In proſecution of the firſt of theſe, I ſhall not trouble either you or my ſelf, by comparing one ſort of Government with another, or giving my opinion, which ought to have the prehemi-nence. I ſpeak to thoſe that have the happineſs to live under the Government of a King; and ſhall therefore take it for granted that it is the beſt: and in ſpeaking upon ſuch a Government, I ſhall have reſpect chiefly to This, under which we live.

It was for want of Government among the Children of *Iſrael*, that things went ſo ill amongſt them, that *every man did that which was right in his own eyes:* If they had had a King, Govern-ment would have been preſerved; That Govern-ment would have kept the ſtate of affairs in a good condition, and prevented the miſchiefs and evils that might ariſe from *every mans doing what was right in his own eyes.*

Now the benefits of Government may be conſidered in reference, *Firſt*,

(1ſt.) To every particular private Man, who in a well conſtituted Kingdom, ſetled upon good Laws, and adminiſtred by lawful Magiſtrates, may receive great advantages: He may keep

what is his own with quietneſs and immunity, without diſturbance or diſtraction: He may *reap the benefit of his own labours, eat the fruits of his own Vine, and of his own Fig-tree, and drink the Waters of his own Ciſtern* in happineſs and peace: He may ſerve and worſhip God in publick, according to the will of God (which is the greateſt priviledge a Man can have upon Earth) with ſecurity and chearfulneſs. Liberty and property (which are ſo much in every Mans mouth, the deſire of every Mans heart, things in themſelves moſt excellent and uſeful,) he may in great meaſure enjoy, provided that he keeps himſelf within the compaſs of the Laws, which are the great conſervatives of them both: If his Goods be invaded by violence and oppreſſion, if his good Name be called into queſtion, his Reputation injured by evil reports, or his Life in danger through malicious ſuggeſtions and falſe accuſations; in ſuch caſes, he hath the Government on his ſide to protect him, to clear him, to do him right and juſtice. What the Town-Clerk of *Epheſus* ſaid in the *Acts of the Apoſtles* concerning That City, may as well be ſaid of every good Government, *if Demetrius and the Craftſmen that are with him have a matter againſt any man, the Law is open, and there are Deputies, let them implead one another.* It is free for every Man to ſue for what is his own, to ſeek redreſs of injuries received, and to urge what he can in his own defence. Every Man may have a fair Trial, by his own Country-men, in a due courſe of Law, and by upright Judges. It may indeed ſo happen, that

ii. Kings 18. 31.

Act. 19. 38.

that an innocent Man may ſuffer; But that is not the fault of the Government, but of the Witneſſes that appear againſt him, according to whoſe evident proof and poſitive Oaths the Law determines and proceeds to judgment. But as far as humane Laws and Conſtitutions are capable of doing, there may be in every well ſetled Government (in This, God be praiſed, there is) good proviſion taken for the ſecurity of every Man's Perſon, and of whatſoever doth rightfully belong unto him. There is no Man whatſoever, though never ſo private and obſcure, though at never ſo great a diſtance from the Royal Court and Reſidence of his King, but may feel the happy effects and comfortable influence of his reign: for the Rays of Majeſty, like the beams of the Sun, do reach unto every corner of the Realm, and communicate warmth and life, refreſhment and health to the very meaneſt Subject: and if a Man cannot make immediate application to the King himſelf, he may to his ſubordinate Officers, who act in his Name and by his Commiſſion, from whoſe Hands he may receive the adminiſtration of Juſtice, and by them be ſecured in the full poſſeſſion of what may truly and properly be called his own.

(2dly.) The benefits of Government may be conſidered in reference to the whole Community or complex Body of the People in general, every Order and Society of Men being hugely advantaged thereby: The Nobility may enjoy the Honours derived to them from their Anceſtors,

or

or acquired by their own Merits, or conferr'd on them by the favour of their Prince, if not unenvied, yet undisturbed and undegraded; the just Revenues of their large Inheritance are secured from being levelled by those that would have all things common, and they may expect to receive all that respect and deference which is by God's permission allowed to their Station. The Gentry may, according to their Quality, be as happy as the Nobles; and the Commons need not fear being oppressed or trampled under foot by either: The Rich are in no danger of being overrun by the Poor, though they be far more numerous; nor the Poor of being enslaved and depressed by the Rich, though in Wealth they exceed them much.

Publick commerce and traffick is also promoted, and a mutual correspondence amongst Men setled and maintained by Government; which doth much advance the prosperity of a Nation, and without which it cannot thrive and flourish: and whilst there are rewards and punishments to be by Governours distributed according to the merits and deserts of Men, good Men will thereby be encouraged to proceed in Vertue, and those that are ill inclined will be deterred from doing the mischiefs they otherwise would.

It is not indeed in the power of Government to make Men good when they are not so, (for that can only be done by the Grace of God's Holy Spirit converting their Hearts, changing their

their natures, and *perfectly renewing them in the ſpirit of their mind*;) but it may terrifie them from breaking forth into outragious practices, it may reſtrain them from doing much harm, it may inflict juſt Penalties upon them for what they ſhall do amiſs, and by making them a publick example, be a great means of hindring others from attempting the like: for, *Rulers are a terrour to evil works, and they bear not the Sword in vain, for they are the Miniſters of God for our good, revengers to execute wrath upon them that do evil*: And the due execution of the Laws upon ſuch Offenders is a great excitement to Virtue and Piety, which cannot well be more diſcouraged than when Vice goes unpuniſhed. Rom. 13. 3, 4.

Religion will then be moſt likely to take good footing in the Land, when it is countenanced by thoſe in Authority; when the Profeſſors of it are encouraged by them; when thoſe that oppugn it are put to ſhame and rebuke: and the Church cannot but remain in a good condition, when the Rites and Ceremonies of it are by the Government upheld, when its priviledges are maintain'd, when the enemies to it are put down, and kept under.

And then as for the publick Peace of a Nation, (without which the condition both of Church and State would be deſperately miſerable) where Government is preſerved, that is ſufficiently taken care for. For in caſe of Seditious Tumults, or the open Rebellion of ill Subjects, there are thoſe who are authoriſed to oppoſe them, enabled with power to ſuppreſs them, directed how to proceed againſt them,

them, and to make them quiet and peaceable: and though there may be ſome that *are given to change*, that in their hearts wiſh for an alteration of affairs, and would willingly be in action to the diſturbance of common tranquillity, yet through fear of being diſcovered and ſubdued, and brought to condign puniſhment, by the vigilance and care and juſtice of the Government, they are prevented from endeavouring to commit what their Traiterous hearts do ſuggeſt to them: The very Dread of Authority keeps them in awe and ſubjection, and makes them (contrary to their own inclinations) appear as friends to That Government, which had they power, they would totally ruine and ſubvert.

And then, in caſe of enemies from abroad, a Nation need not be in much fear of them, whilſt the Government is kept entire at home, under the protection of which the whole Body of the People may be ſafe, it being a good guard and defence unto them, ſufficient care being by it taken to ſhelter them from ſuffering under a ſudden Invaſion, or receiving much damage by any outward act of Hoſtility.

(*3dly.*) The benefits of Government may be conſidered, in reference to the inconveniencies and miſeries that will certainly follow upon the want of it.

God, who made the World, and gave unto Man a being in it, did not only deſign that he ſhould live, but that he ſhould live well and happily. To which end, he did ordain that there ſhould be ſome to govern, and ſome to be governed; and gave a power to the chief Magiſtrates to guide, correct and rule the

the People committed to their charge; to puniſh Offenders according to Law; to protect the innocent according to right; to reward the good according as they ſhall deſerve; and to encourage virtue, and deter Men from vice, and to defend them all againſt the face of their enemies. But if this Ordinance of God (which he ſo wiſely deſign'd for publick good) be not upheld, there can then be no quiet and good living: Take away the good Government of a Place, and then how can we look for tranquillity and peace? what can we otherwiſe expect, but that great diſorder, ſad confuſion and innumerable Calamities will thereupon inevitably enſue? the weak will then become a prey to the ſtrong, and the good run down by the greater number of the wicked: no cauſe will then be eſteemed good, but what ſhall have the moſt voices to vouch for it, or can beſt be maintain'd by ſtrength and force: the ſtrongeſt party will account themſelves the only godly, though they act like Devils; and the longeſt Sword ſhall decide matters of the greateſt controverſie: Juſtice and upright dealing will then be put to ſilence; and violence and oppreſſion bear the only ſway.

It hath been ſaid of old, that *Man is a ſociable Creature*, which in a civilized State may hold good; But what Society can there be in an ungovern'd Rout, where no order, no decency, no civility is obſerved?

Liberty is that which every Man deſires to have; but that can no where be found but where government is: unleſs perhaps we ſhall do violence to our very reaſon, and account it a liberty to be tyranni-

zed over by the ſcum and dregs of the People, to be enſlaved by the Members of our own Body, and to have our life expoſed to the mercy of any that will but take the pains to deprive us of it, unleſs it be alſo a liberty to have the gap opened to licentiouſneſs, that we may be permitted to commit iniquity with greedineſs, and to be allowed the favour of ſinning with impunity here, that we may the more ſurely periſh hereafter. This indeed is the liberty that a Nation wherein there is no Government doth allow of, than which certainly nothing can be a greater ſlavery.

And then as for Property; in ſuch a Nation where there is no well-ordered Government, Property cannot well find any ſettlement: For no man ſhall any longer quietly enjoy the Poſſeſſion of what is his own, than whilſt it is the pleaſure of another to leave it to him. Secret theft and open robbery, fraudulent dealings, and violent extortions will then be predominant; and which is worſt of all, there can no redreſs be had for ſuch grievances, no juſtice obtain'd againſt ſuch Malefactors, no Magiſtrate to flie to for help and ſuccour.

Which things I ſpeak not, as if I thought ſuch barbarity were eſſential to humane nature, or that all Men naturally are ſo ill inclin'd: But we find by experience that ſome Men are ſo intolerably bad, ſo prodigiouſly unreaſonable, that (without an over-ruling power to reſtrain and keep them in) 'twill hardly be poſſible for others, that are not of the like diſpoſition, to live peaceably amongſt them. There are ſome Men even in the beſt conſtituted Government, whom the Laws, though in their full force

force and power, can have no good influence upon, whom no example of Puniſhment, no fear of Juſtice, no dread of Authority can with-hold from breaking forth into what their wild luſts and vile paſſions ſhall prompt them to. Now what will not ſuch Men do, when there is no reſtraint upon them, none to execute the Laws againſt them, none that may juſtly call them to an account for what they do? the Flood-gates to irreligion and impiety will then be ſet wide open, and they may do without controul *whatſoever ſhall ſeem right in their own eyes*: This was the caſe of the *Iſraelites in thoſe days*, when *they had no King*; for they gave themſelves over to all profaneneſs and debauchery, *they corrupted themſelves more than their Fathers in following other Gods to ſerve them, and to bow down unto them; they ceaſed not from their own doings, nor from their ſtubborn way.* Religion muſt needs decay and fall, when Government the Stay and Support of it is thrown down; impiety cannot but be exceedingly outragious, when Magiſtracy, the terrour and curb to it, is laid aſide. Judg. 2. 19.

Beſides, a Nation without Government cannot in any probability long ſubſiſt, but will be expoſed to the rapine and ſpoil of its neighbouring Inhabitants: An example of which we may find in the 18*th.* Chapter of this Book of *Judges*, where we read, that when the People of *Laiſh* dwelt careleſs after the manner of the *Zidonians*, quiet and ſecure, when there was no Magiſtrate in the Land to put them to ſhame in any thing, then it was that the *Danites* ſmote them with

the edge of the Sword, and burnt the City with fire; and the reason was, *because there was no deliverer, ver.* 28. Their enemies took from thence an encouragement to set upon them, and thereby had a good opportunity of bringing them to utter destruction. So true indeed it is, that when Government is unhinged, then both Church and State are in the greatest danger of ruine and desolation.

Such, and so great are the miseries and calamities and confusions, that an ungovern'd Nation may be liable unto: And from these considerations, we cannot but discern how necessary Government is, how much it tends to every particular Man's welfare, how much the publick benefit and good of a People doth depend upon it.

II. I shall now in the *Second* place propound to your Consideration, from the words of my Text, the Happiness of a Nation that hath a King, upon whose shoulders the whole Government doth rest, in whose hands is the sole administration of publick Affairs, from whom only all inferiour Magistrates derive the power by which they act.

(1.) And first, we may consider that Kingly or Monarchical Government is the Institution and Ordinance of God, who not only hath taught us in his Holy Word, that he is the Author of it, but did himself also guide and govern his own People the Children of *Israel* in this very way. For the Patriarchs, and *Moses*, and *Joshua*, and the several Judges, (although they had not the Solemnity of Regal unction) yet each of them had a Regal power, and govern'd the People under them as Monarchs: And

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at That very time when the Elders of *Israel* demanded of *Samuel* a King, (not by nomination or deputation, as they had formerly had, but by ordinary succeſſion, after the manner of other Nations,) they were indeed reproved, not becauſe it was contrary to the will of God, that they ſhould have a King, but becauſe their demand was raſh and unſeaſonable; raſh, without asking counſel of God about it; unſeaſonable, without ſtaying till God ſhould think fit to grant them ſuch a King. And further, they diſcovered their ingratitude and diſobedience to God by ſuch a demand, who in, and by his Vice-roy *Samuel* at That time reigned over them. However, there is no mention made in Scripture of any other form of Government allow'd of, or confirm'd by God's appointment, but This. And we cannot but plainly perceive a great part of his divine Image, a glorious Ray of his Majeſty illuſtriouſly ſhining in it, in that ſo many Thouſands of People ſhould ſubmit themſelves to the Supream Power and Dominion of One man, and freely conſent to be ſubdued and governed by him, which thing could never be, were not the hand of God providentially concern'd in it. Wherefore, if it be a bleſſing to enjoy what God doth give, and is the Author of, we muſt then conclude that the having of a King is one part of a Nations happineſs, foraſmuch as it is eſtabliſhed by God's appointment, confirm'd by his example, and ſupported by his Providence.

(2.) And that This bleſſing, This happineſs of having a King may further appear, we may conſider that there is a near Relation betwixt a King and his People;

People; for he is not only the Political Father of them, (nouriſhing them, protecting them, abundantly providing for their welfare, and carefully tending them, as a natural Father doth his own Children) but he is even the very *Breath of their noſtrils*, the Soul that actuates and enlivens the whole body of the Commonwealth, the Spring and Principle of motion, by which his Subjects do, as it were, breath and live, without which they would be but as a dead and breathleſs Carkaſs. There is a cloſe connexion betwixt him and them, inſomuch that his life, his welfare and proſperity is of great concern to them all. From Him we enjoy many benefits, to Him we are obliged next under God, for divers great comforts and conveniences of life, in conſideration of which that character which the Word of God hath given him of the *Breath of our Noſtrils*, may hold good.

For from Him we have the adminiſtration of publick Juſtice diſtributed throughout the Land, and brought home to our very Doors. 'Tis He who deputes his Miniſters (wiſe, grave, and pious Men) and ſends them abroad to ſee, that they who ſuffer wrong have right done them. Inſomuch that in every Court of Judicature we may imagine that we behold the King Himſelf (foraſmuch as that we ſee His Repreſentative) ſitting before us, ſpeaking unto us, and giving us the explanation and ſence of his own Laws. Without him the good and wholeſome Laws of the Land (by which our lives, our fortunes, our Priviledges, our Religion are ſecured) would be of no uſe to us. 'Tis He who gives life unto them, that puts them in force, that orders his Officers

Officers to see them duly executed and observed; which if He should not do, they would signifie but little, could not in truth avail us any thing.

To Him we are indebted for the discouragement of wickedness and correction of Vice; for *a King that sitteth in the Throne of Judgment* (as every King doth, either in his own Person, or representatively by his Deputy) *scattereth away all evil with his eyes*; and, *a wise King scattereth the wicked and bringeth the wheel over them.* Prov. 20. 8. Prov. 20. 26.

To Him we stand ingaged for the benefit of Order and Peace, for the preservation of our just rights, for the great advantages of that comfortable Society we enjoy with each other.

Upon Him depends the stability and welfare of the State, He sustaining the Government of it, He bearing up the Pillars of it; He effecting its Prosperity; promoting its Trade; advancing its Wealth; preserving its tranquillity: He by his care and vigilance protecting it from ruine by intestine broils; by his Arms and Forces vindicating its Honour from received affronts; by his management and conduct, guarding its safety from the injuries and wrongs of our foreign foes. So truly may that complement of *Tertullus* to *Felix* the Governour, in the *Acts of the Apostles*, be apply'd to the King, *seeing that by Thee we enjoy great quietness, and that very worthy deeds are done unto this Nation by thy Providence, we accept it always and in all places, most noble Felix with all thankfulness.* Act. 24. 2, 3.

Upon Him especially, and upon his prosperity doth the safety and well-being of the Church depend. It hath been an old, but true saying, *No*

King,

King, no Biſhop: Take away the King, and you go the ready way to ruine the Church. They mutually ſupport and ſuſtain each other, they conſequently muſt ſtand and fall together. Beſides, if the Kings Affairs do not thrive and proſper, neither can the Affairs of the Church: if his Arms be not victorious, if his Empire be diſturbed, His State diſorder'd, and His Throne but once ſhaken or weakned, the Church cannot but at the ſame time be in diſtreſs, and partake of the ſhock. We are therefore commanded to *pray for Kings,* that in the peace and quietneſs of their Reign we may
1 Tim. 2. 2. live *in all godlineſs and honeſty.* Without publick peace and quietneſs, godlineſs and honeſty (the promoting of which is the great buſineſs and deſign of the Church) cannot well be upheld, and without the King publick peace and quietneſs cannot be had. It was a peculiar bleſſing promiſed by God to his Church, that *Kings ſhould be the nurſing Fathers,* and *their Queens the nurſing Mothers of it.* The good effect of which moſt gracious promiſe, we of this Church do at this day find, God having ſet over us a King, through whoſe indulgence our Church is nouriſhed and ſupported.

Now upon theſe accounts all Sovereign Kings and Princes may be very properly ſtyled (as
Luke 22. 25. our Saviour hath called them) *Benefactors,* for ſo they really are in an eminent degree; a good King without controverſie is ſo, doing good and ſeeking the good of his People, and ſpeaking peace to all the Land; and even a bad King may in like manner be called a *Benefactor,* for that

that even under Him, Order and Government is upheld; and though it ſometimes happen, that under a bad King, good Men may ſuffer, yet ſo do the bad too, ſo that they cannot do the villanies they otherwiſe moſt gladly would.

For theſe Reaſons all Kings are (as in Scripture language they are ſaid to be) the *Light* and the *Horn*, the *Stay* and the *Staff* of their Subjects; and for theſe Conſiderations every King *is the breath of their Peoples noſtrils*; ſo cloſe a connexion, ſo near a Relation is there betwixt Him and them. Whence we may undeniably conclude, that a Nations having of a King muſt needs be a conſiderable Happineſs, a very great Bleſſing to it.

(3.) For the farther confirmation of which, we may add, that God Almighty (for the ſecurity of a Nations happineſs in the enjoyment of their King) hath by many good Laws provided for the preſervation of his Perſon from harm and violence, making it ſinful and damnable for any of his Subjects to reſiſt him, or to lift up an hand with a deſign to hurt him, or ſo much as but to ſpeak or think any evil againſt him.

And again, for the puniſhment of a wicked People, God oftentimes taketh away their King from them, depriving them thereby of the bleſſings they enjoy'd by him, ſuffering Him for their great affliction to fall into ſad misfortunes, as was the caſe of King *Joſiah* of old, and of late the Royal Father of our preſent Sovereign. And how great an infelicity, how dreadful a judgment it is

for a Nation to have its King violently cut off, and to be deprived of its Kingly Government, your ſelves, the Kingdom, the whole World doth ſadly know.

There are doubtleſs many at this time living, and ſome perhaps in this very Congregation, that cannot but remember what this Nation ſuffer'd, when its Kingly Government was deſtroy'd. For, *in thoſe days* barbarous and cruel Men glutted themſelves with the ſlaughter of their Neighbours, and ſtill went on, inſatiably thirſting after more Bloud, common Bloud, Noble Bloud, Royal Bloud. *In thoſe days*, the Loyal Gentry were plunder'd, ſequeſtred, impriſon'd, and baniſhed by their own Fellow-ſubjects; *In thoſe days*, the refuſe and baſer ſort of the Multitude enriched themſelves with the ſpoils of Nobles, and took poſſeſſion of their Eſtates. *In thoſe days*, the common People were enſlaved, and ridden on by thoſe that unjuſtly took upon them to be Lords over them. *In thoſe days*, unlawful Oaths and Covenants were obtruded by thoſe that had no lawful power to impoſe them. *In thoſe days* it was, when the Priviledges of Parliaments, the Rights of the People, the Intentions of the Laws were no otherwiſe preſerved, than by the breach and violation of them; when the whole Land was miſerably ſqueez'd and taxed, without any juſt Authority; when the true face of a Church was disfigured, and a medley of Sects tolerated in the room of it; when Religion was made a covert for the blackeſt crimes, and the moſt horrid Murther, that ever the Sun beheld,

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approved of, applauded, and defended for the moſt pious Act. *In thoſe days* it was when the Orthodox Clergy were turned out of their Livings, and the Houſes of God could no longer be Sanctuaries unto them; when the Common-Prayer-Book (the ſureſt means of Uniformity in the Publick Worſhip of God) was exploded, and Men left at liberty to pray by the Spirit, that *knew not what manner of Spirit they were of.* *In thoſe days* Sacriledge was accounted no Sin, Killing no Murther, Extortion no Robbery, nor any injuſtice to thoſe that were vilified by the Name of Malignants eſteem'd unlawful. And what was the cauſe (I beſeech you) of all theſe things, but that the *Crown of our Head was fallen*, but that *the Light* of the Nation was *quenched*, but that the *breath of our Noſtrils* was intercepted, but that *the Anointed of the Lord* was taken in the Pits of bloody Men? for when (I cannot well ſay we had no King, for the King of *England* in a Political ſenſe never dies, the next in blood immediately ſucceeding, as ſoon as ever the breath is out of the body of the other; but when) one King was Murthered, and another Baniſhed, then it was that theſe Barbarities were perpetrated; thoſe were the days *wherein every man did that which was right in his own eyes*; and from that cauſe aroſe ſuch deformity in the Church, and ſuch diſorder in the State. Nor could affairs be brought into any good poſture till the Kingdom after it had been toſſed and turn'd, and changed into ſeveral ſhapes and figures, was, through God's great Mercy and great Providence, reduced again

Lament. 5.16. 2 Sam. 21.17. Lament. 4.20.

into its ancient form of Kingly Government; till
Pſal. 126. 1. *God was gracious unto our Land, and turn'd again the captivity of his* People; till the King and the whole Royal Family, and with them all our happineſs were reſtored together. *Then was our mouth*
Pſal. 126. 2. *filled with laughter, and our tongue with joy*; then *mercy and truth met together, righteouſneſs and peace kiſſed each other*; *truth did then flouriſh out of the Land, and righteouſneſs looked down from Heaven*; Light did then ſpring out of Darkneſs, and the courſe of things turned into their right Channel, in which may they ſucceſsfully continue, till time ſhall be no more!

May we never again be ſo unhappy, as to ſee *ſuch gloomy days* as thoſe were, wherein *we had no King* amongſt us! may all thoſe Republican Spirits be laid and charm'd to perpetual ſilence, that would Hurry us again into our former thraldome! May the enemies of our Peace be for ever as much defeated in their deſires, as they have been in their deſigns ſince Monarchy was reſtored to us! May there never want one of the Royal Progeny to ſway the Scepter of theſe Kingdoms in a Lineal courſe of deſcent, ſo long as the World ſhall ſtand! in which moſt hearty wiſhes, I am ſure to have you, my Noble Lords and Gentlemen, and all true lovers of the proſperity of their Country to joyn with me.

III. Having thus done with the two firſt things propoſed to be diſcourſed upon, I ſhall now proceed in the Third and laſt place, to make Application,

by

by propounding to you the Practical influence arising from both.

(1.) And first; we cannot but conceive from what hath been hitherto said, that it becomes our duty to bless Almighty God for these happy days wherein we live, for that we are not involved in Anarchy and Confusion, but that we live through His gracious mercy and good appointment under an happy Government; wherein, as there is no dispensation for Men to live at random, no encouragement allow'd of, for *every man to do what is right in his own eyes*: so there is the greatest excitement afforded to virtue and goodness; a Government, under which we may enjoy as much freedom and liberty, as reasonable Men can desire to have; wherein we are not burthened with any unjust, unreasonable, or intolerable Impositions; wherein things are carried fairly and moderately, without Tyrannical or Arbitrary proceedings; and wherein we have the establishment of such Laws, as may be hugely beneficial and advantagious to us all. For that also we are under the Government of a King, not in a popular State or Commonwealth, wherein many Lords would have the rule over us, but that we are governed by a King, whom experience hath made wise, whom sharp Trials and great Persecutions have inured to business; a King, who is the Son of Nobles, deriving his descent through a long Succession of many Royal Ancestors, upon which account we may expect a blessedness will attend our Land; for *blessed* (saith *Solomon*) *art thou O Land, when thy King*

King is the Son of Nobles; a King endow'd with a Noble and Heroick mind, free from baſe and ſordid inclinations, and that hath profeſſed himſelf averſe to all exorbitances and debauchery, and will not therefore (we may be ſure) countenance it in his Subjects; a King, *under whoſe* Lament. 4.20. *ſhadow*, as we do already enjoy great Priviledges, (the freedom of our Religion, the protection of our Church, the Security of the State as now by Law eſtabliſhed,) ſo we may depend upon his Royal promiſe (who is the greateſt Example of juſtneſs and conſtancy to his word) for the long continuance of them; within ſuch a Government, under ſuch a King we may and do enjoy great happineſs. Which things being duly conſidered, we cannot but think it our firſt duty to return to God the tribute of our humble and hearty praiſes, who is the Author not only of our being, but of our being happy. We cannot but take notice, that it is mention'd in Scripture as a ſpecial mark of God's love and delight in the proſperity of a People, when he gives them a wiſe and a good King to reign over them; in conſideration of which it was, that the Queen of *Sheba* pronounced the Subjects of King *Solomon* happy, *Happy* (ſaith ſhe) *are thy men, happy are* 1 Kings 10.8,9. *theſe thy Servants which ſtand continually before thee and hear thy wiſdom*: and *bleſſed be the Lord thy God which delighted in thee, to ſet thee on the Throne of Iſrael, becauſe the Lord loved Iſrael for ever, therefore made he thee King to do judgment and juſtice*: And if we ſhould not be ſenſible of ſuch love of God towards us, if we ſhould not bleſs

bleſs the Lord our God for thus providing for our good, the Queen of *Sheba* will riſe up in judgment againſt us.

(2.) We are in the next place obliged in point of gratitude, to give the King thanks for his care over us, for his kindneſs to us, and for that juſtice we receive from Him: which, becauſe we cannot perform immediately to himſelf, we ſhould therefore do it to his Deputies, the Magiſtrates, he ſends amongſt us, by expreſſing all that Honour and reverence in our behaviour towards them, which their Age, their Gravity, their Prudence, and the Conſideration of their Royal Maſter whom they repreſent may demand from us; which being actually done to them, doth virtually redound to him.

(3.) Laſtly, being it hath pleaſed Almighty God to make us happy under a Monarchical Government, it becomes our duty not only to love it, to value it, and to be obedient unto it; but to endeavour what may be for the ſupport, for the defence, for the flouriſhing condition of it; and ſo to behave our ſelves in our lives and converſations, as that the King may be happy in his Subjects, and they in him; to which end give me leave to propoſe to you the Obſervation of theſe following Rules:

1. Let us quietly and contentedly ſuffer the King to enjoy his juſt and full Prerogatives, which either the Word of God, or the Laws of the Landi

Land do allow him to have; the diminiſhing of which coſt his Royal Father his Life, and brought a Deluge of Miſeries upon this Nation. Unreaſonable and bold Men took away his *Militia*, and then fought Him with it; they wrung the Sword out of his Hand, and then made it keen againſt His Sacred Perſon; they extorted from Him ſeveral of His juſt Rights, till by degrees when they had left Him nothing elſe to grant, they took off ---- His Head. Wherefore let our former ſad experience teach us now to be ſober and wiſe, and ſo to reſt ſatisfied with our own Priviledges, as not to entrench and encroach upon thoſe of the King, the violation of whoſe Prerogatives (beſides the unreaſonableneſs, the injuſtice, the iniquity of it,) will in time tend to his and our deſtruction; He cannot be ſafe in his Throne without them, nor can we at the long run be advantaged by them.

2. Let us permit the King to Reign and Rule the Kingdom without our intermedling with it, He knows how to govern better than we can tell him, nor is it for Private men to pretend to inſtruct Him. God hath endow'd Him with an underſtanding Heart, and a tenderly love and affection towards all His People. He hath the aſſiſtance of a wiſe and prudent Council, and all that we have to do, is to pray for a bleſſing upon their Conſultations, and humbly to beſeech that great God (in whoſe hands are the Hearts of Kings, who turneth them and faſhioneth them as he pleaſeth) to be ever with the King, and

to

to direct and aid him ſo, as that He may do what may be for the true intereſt and good of his People. But for us, upon every occaſion, to be interpoſing, to be adviſing, to be petitioning in a tumultuous way, contrary to a Statute in that caſe provided, contrary to the King's expreſs command and declaration, is not only rude and pragmatical, and looks as if we had a mind to take the Government out of his hands, but may be alſo of very bad conſequence. Such proceedings are oftentimes the fomenters of great heats and diſcontents, and uſually prove the forerunners of great evils. Seldom do ſuch clouds of diſorderly actions appear, but preſently a ſtorm follows. 'Tis inſufferable for the Multitude, whoſe duty it is to be govern'd, to concern themſelves in publick affairs, as if they were ſharers in the Government it ſelf. Let us leave the management of weighty matters to Him that ſits at the Helm, and ſuffer the skilful Pilot to guide the Ship, according to his own diſcretion, that ſo through God's bleſſing, without ſpringing a leak, or ſplitting on a Rock, it may ſafely arrive at the intended Port.

3. Let us not entertain any ill ſuſpicions of the King, much leſs foment thoſe ſuſpicions in the minds of others, as if he had ſome ill deſign againſt us, or would not be true to his truſt, nor faithful to his promiſes; as if he had a mind to tyrannize over us, or (contrary to the proteſtations he hath given us) would deſtroy our Church, and ſet up a Religion contrary to that which is by Law eſtabliſhed. For ſuch ſuſpicions as theſe were

the beginning of the late unhappy troubles in the life time of his Father, and brought Him to an untimely death. Men began at firſt to fancy, that he would introduce Popery (a certain thing that ſome Men make uſe of, as a ſtalking-horſe to Rebellion) and that he would Rule by an Arbitrary power; they would not truſt him, nor rely upon his Sacred Word and Promiſe to them. And from This beginning they fell to action; from the raiſing of ſuch ſuſpicions, they raiſed an Army againſt Him, and cauſed ſuch a Tempeſt in the Nation, as could not be laid, but with the ruine of the Government. Which things I cannot but again take notice of, that for the future we may beware of what was the moving cauſe of that unnatural Rebellion, and the ſubverſion of the Monarchy.

4. Let us not liſten and give ear to any inſinuation and pretence to Rebellion; for there can be no pretence to it, how fair and plauſible ſoever it may ſeem to be. The Devil is the Author of it, Religion doth abhor it, and the end of it (without God's great mercy, upon which we muſt not preſume) is utter damnation. The Primitive Chriſtians, who lived under Heathen Emperours that perſecuted them, and endeavoured to aboliſh their Religion, yet made it their choice rather to die and ſuffer the greateſt torments, than but once to rebel, though they were numerous and ſtrong enough to have done it, and might have alledged ſufficient provocations (if any could have been ſufficient) for it. From which example we may learn, that there can be no juſt grounds for any Man's rebelling againſt his lawful King.

5. That

5. That we may become the better Subjects to the King; let us unchangeably and immoveably adhere to the *Church of England*; the deſerting of which Church (beſides that there is no reaſon in the World for it, it being a true and ſound part of the Catholick Church, is teaching all things neceſſary to Salvation, which either Chriſt or his Apoſtles taught, it retaining nothing, but what is Orthodox and Ancient; beſides (I ſay) all this, the deſerting of *this Church,)* may be very prejudicial to his Majeſties intereſt, it being the great ſtay and ſupport of Monarchy, of which the King is ſo very ſenſible, that he relies much upon the Loyalty of thoſe that are the true Sons of it, who can never be unfaithful to *Him*, ſo long as they are true *to it*; to diſſent from which Church, either on the one hand, or on the other, will be a leſſening of the number of the Kings faſt friends. We cannot turn to the Church of *Rome*, without denying a part of the King's governing Power, that is, His Supremacy in all Cauſes, and over all Perſons, within his own Dominions. We cannot ſide with the Phanaticks, but we muſt hold Seditious Principles and Doctrines deſtructive of Government, ſuch as are, *Dominion is founded in Grace*; the *King is major ſingulis*, but *minor univerſis*; *the King may be reſiſted and depoſed, if he doth not govern as the People would have him*; *the ſafety of the People is the Supreme Law*, (which if taken in a good ſence may be true, but otherwiſe is falſe and dangerous;) and many the like pernicious Opinions,

which are to be found in *Buchanan's jus regni apud Scotos*, and *Baxter's Holy Common-wealth*, and in ſeveral of the Non-conformiſts Writings, all which the Church of *England* abhors and condemns. And therefore let not the ſpecious inſinuations of the one Party, nor the pretended zeal of the other, prevail with us, to forſake the beſt conſtituted Church, that is at this day in the whole Chriſtian World; let it be ſeen to all the World, that we can be true at the ſame time, both to our Church and our King.

6. And laſtly, that God may be graciouſly inclin'd to bleſs the King and the King's Dominions, let us make it our buſineſs to lead religious and holy lives, without which we cannot expect, that either He or we ſhall proſper. Let us often conſider theſe places of Scripture, and lay them
1 Sam. 12. 14. ſeriouſly to our hearts; *If ye will fear the Lord and ſerve Him, and obey his voice, and not rebel againſt the commandment of the Lord, then ſhall both ye and the King that reigneth over you, continue following*
1 Sam. 12. 25. *the Lord your God, but if ye ſhall ſtill do wickedly, ye ſhall be conſumed both ye and your King.* And
Prov. 14. 34. again, *Righteouſneſs exalteth a Nation, but ſin is a*
Prov. 25. 5. *reproach to any People.* Again, *Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in righteouſneſs.* From all which places, and many others of the like nature, we may plainly ſee how much publick evil a wicked converſation may be the cauſe of, how much publick good a Godly life may promote.

We

We are generally too apt to impute the ill ſucceſs and miſcarriage of things to the wrong meaſures of our Governours, to the ill management of the King, or the ill advice of his Councellors; little, in the mean time, conſidering how much the grievouſneſs of our ſins may be the cauſe of them, whereby God is provoked to take vengeance on us in that way, who oftentimes puniſheth a wicked People, by withdrawing from their King the grace and conduct of his Holy Spirit, by blaſting his good endeavours, by ſuffering him to incur great miſery and trouble. What can we imagine was the cauſe that moved God to viſit this Land with a long unnatural civil War, that provoked him to ſuffer ſo great a breach to ariſe betwixt the King and his People, till they had ruin'd themſelves and their King by their own hands; what I ſay, can we think to have been the cauſe of it, but the crying ſins of the Nation? ſo true is that ſaying of Saint *James*, *Whence come Wars and fightings amongſt you? come they not hence, even of the luſts that war in your members?* Jam. 4. 1. And may we not fear that that great impiety, that prodigious licentiouſneſs, that vile profaneneſs, that horrid blaſphemy, that ſcandalous neglect of God's publick worſhip, which are great ſins now too rife amongſt us, may (if not timely repented and amended of) bring down upon us the like heavy judgments? how juſtly may that of *Iſaiah* be laid to our charge; *Ah ſinful Nation, a People laden with iniquity, a Seed of evil doers, Children that are corrupters, they have forſa-* Iſai. 1. 4.

ken

ken the Lord, they have provoked the Holy One of Israel to Anger, they have gone away backward? And is this the way to do the King ſervice? Is this the means whereby to expreſs our loyalty to him, and to obtain the bleſſing of God upon Him? No ſurely; if we love the King, and would have Him reign proſperouſly over us, we muſt then make a thorough reformation of our lives, and become good Chriſtians, that we may be good Subjects. We can hardly do a greater diſſervice to the King, than by living unanſwerably to the Rules of our holy Religion. They are the intemperate and the debaucht Perſons, the common horrid ſwearers, and the great neglecters of the publick worſhip of God, that (let them boaſt never ſo much of their Loyalty) are the greateſt enemies the King hath, foraſmuch as through their ſins God may be provoked to puniſh Him. Wherefore let us all begin to repent and amend our lives, and then we may hope that God will bleſs Him and us. Let us have the *fear of God* before our eyes, and then we ſhall be the better enabled to *Honour the King*. Then we may reaſonably expect that things will ſucceed well both in Church and State, when our converſation is, *as it becometh the Goſpel of Chriſt. Let us therefore fear the Lord, and ſerve him in truth with all our heart; for conſider how great things God hath done for us.*

1 Pet. 2. 17.

Philip. 1. 27.
1 Sam. 12. 24.

For a farther encouragement to all which, let us often reflect upon the Glories and Happineſs of

of the Kingdom of Heaven, where all good Subjects, that have faithfully ſerved God and the King, ſhall be rewarded with eternal felicity; where no Rebels, without ſevere and ſincere repentance, ſhall ever come; where all good Kings for an earthly Diadem ſhall receive an immarceſſible Crown of Glory, and be for ever happy in the beatifick viſion and fruition of the King of Kings; To which moſt glorious Kingdom, God of his infinite mercy bring our King, with all his Subjects, through the Merits of the King of Glory, to whom with the Father and the Holy Ghoſt, three Perſons and one God, be aſcribed by you, and by me, and by all our Fellow-creatures, all Honour, Glory, and Power, both now and for evermore. *Amen.*

FINIS.

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